

Good morning everyone. It is so wonderful to be at another of God's Feast's, the Feast of Tabernacles 2014.

The opening message of the 2006 Feast of Tabernacles revealed an awesome truth about the Feast of Tabernacles and the meaning of "temporary dwellings." We were shown that God intended for mankind to live in these temporary bodies during the full 7,100 years of His plan of salvation, and then at the end of each stage some would be resurrected into permanent spirit bodies. And at *that* point those who *are* resurrected will be *permanent* dwelling places (or tabernacles) for God Almighty. And this *is* the process God has designed to build His Tabernacle, to dwell in for the rest of age-lasting life.

The instruction concerning the building of tabernacles (or temporary dwellings) began with God giving instruction to ancient Israel after He brought them out from their bondage in Egypt. And that instruction in Leviticus 23 was about them building booths to sit in and to contemplate God's laws during the time of the Feast.

And shortly after that God gave instruction to Moses for the building of the Tabernacle in the wilderness. And we find that instruction in Exodus, chapters 25 through chapter 40. We're going to read some of that here today. Then around four hundred years later God also gave King David instruction for building the temple in Jerusalem. And then, finally, we see in Revelation the dimensions given for the New Jerusalem and for all of the materials, the quality materials used to build it. Now, all of this, brethren, is symbolic of what God is doing in the building of His permanent dwelling place, Elohim.

The purpose of this message is to examine the quality of the construction of God's Tabernacle, His Temple, and His place of dwelling, and our part in building His permanent dwelling place.

The title of this message is *A Quality Construction*.

To begin, let's take a look at the temporary booths God commanded His people to "dwell in" (to sit in) during the Feast of Tabernacles. Let's turn to **Leviticus 23:37**—says, **These are the Feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD;** and this is going to become important as we go through this message.

Dropping down to **verse 39**—says, **Also, on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the Feast of the LORD seven days; on the first day there shall be a Sabbath rest, on the eighth day a Sabbath rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, and boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.** Now, we're aware of the spiritual significance of these words from Mr. Weinland's 2006 Feast message entitled,

"God's Command for the Feast," and how this represents the increase that God gives to us each and every year on a spiritual plane. But we want to focus a little more here on the temporary nature of the materials being used to construct these temporary booths. And this will also become important as we go along in this message.

Continuing on in **verse 42**, says—**And you shall dwell in booths for seven days**. It was explained to us how this is symbolic of the complete process for the plan of salvation. Going on **...All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths** (or temporary dwellings, these physical bodies) **when I brought them out of the land of Egypt**. We know that that's about man's physical lives and how God is delivering all of mankind (all of those that will) out of sin. He goes on to say, **I am the LORD your God**.

Let's turn to Nehemiah 8, just before the book of Job. **Nehemiah 8:14**—says, **And they found written in the law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the Feast of the seventh month, and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the Mount and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees to make booths** (or to construct booths), **as it is written**.

Going on in **verse 16**—**So the people went forth and brought them, and made themselves booths, everyone upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths and sat under/in the booths. For since the days of Joshua, the son of Nun, unto this day had not the children of Israel done so. And there was very great gladness**.

Now, we know, brethren, that this is all symbolic of God giving to ancient Israel this information about the Feast of Tabernacles and its meaning and its purpose. But you know, our Feast accommodations that we book every year for the Feast, or wherever we may be for the Feast, we realize that it's very temporary. We're only there for a short amount of time to focus on what God is giving us at the Feast of Tabernacles.

Now, we choose to stay in as quality a place as we are able to afford. We realize it *isn't* permanent, but it should be quality. You know, God wants us to do everything in a quality way, to the best of our abilities according to as God has blessed us each and every year.

Well, let's think of the temporary nature of the Feast itself and the time that we spend together. It seems that we no sooner get here then we're saying goodbye. It seems like the Feast goes by *so fast*. And brethren, that is so true about our physical lives. It seems like we just started, and yet here I am, you know, over fifty years-old now; and this time of our lives goes by *so very* quickly. And it reminds us that we need a more permanent body to dwell in.

Now, we have a part to play in this on a physical plane, in all of this process. And that part that we have is to obey God. Now, if we have a job, we are to keep our second tithe faithfully—and it is to be used for this purpose, for attending the Feast of Tabernacles, as it's been explained to us many times. And if we are able, we have the health to do so, we have the finances available to do so, then we are to attend one of the specified locations for the Feast of Tabernacles.

Now, the meaning of the Feast of Tabernacles, as we know, is about the Millennium, which if you think about it, in the scheme of eternity, is very temporary. Also, we live in these physical bodies for a very short time, and we realize without the completion of God's plan *for us* we will *only ever be* a temporary dwelling. And we desire to become a permanent dwelling for God the Father and for Jesus Christ.

Let's move on now and take a look at the tabernacle in the wilderness. Let's turn to Exodus 25. We've seen the temporary nature of the booths that they were to sit in during the Feast of Tabernacles to contemplate God's law and to meditate and to learn more about God's way. We're going to look at a little bit *more* permanent dwelling for God. **Exodus 25:1—says, Then the LORD spoke to Moses, saying: Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart shall you take My offering.** And we're reminded every year, brethren, that we give offerings on every High Day (every Holy Day) as we are commanded. And it should always be from the heart. It should always be given willingly out of our desire to honor our God and to support what He is doing. But it's also symbolic of other things, which we're going to get to.

Verse 3—And this is the offering which you shall take from them: gold, silver, and bronze; blue, and purple, and scarlet thread, fine linen, and goats' hair; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate. Let's notice the *quality* of these materials, and the more *permanent* nature of these materials that are being used to construct *this* tabernacle. They're stronger and they're better, than, say, palm branches, or willows of the brook. They're definitely more permanent, brethren.

Going on in **verse 8**, and it says, **And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, according to the pattern of the tabernacle.** Now, God gave them the details for the building of that tabernacle, and God is continuing to show us the pattern of His Tabernacle (His dwelling place) on a spiritual plane. We receive that Sabbath by Sabbath, brethren. We receive that Holy Day to Holy Day, the detailed instructions, the detailed information that we need of how to become a more permanent dwelling place for God Almighty.

Now, you can read the rest of chapter 25, and in fact, all the way through chapter 40 and see many more of the details of the constructing of this tabernacle. We're only going to read a few of the excerpts here and there because of lack of time today.

So let's jump over to **Exodus 26:1**, just a page over here says, **Moreover, you shall make the tabernacle with ten curtains of fine woven linen, blue and purple and scarlet thread; of cunning work shall you**

make them. And it's interesting, in my King James Bible the margin says, "...the work of a cunning workman." The New International Version said, "...with cherubim woven into them by a skilled worker." Now, God is certainly "a skilled workman," and He *knows* how to build His tabernacle. He *knows* how to weave the threads together that it may become one and that it may be beautiful.

You know, brethren, we *are* His work, we *are* His building, we *are* the structure of what He is working with to build His building, His Tabernacle, His Temple for the rest of age-lasting life.

Now, let's hold our place here in Exodus 26 and let's turn to Ephesians 2. We're going to come back to Exodus 26, but let's turn to Ephesians 2... be reminded of a scripture in the New Testament. **Ephesians 2:10**—says, **For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.**

Now, if you can, hold your place here in Ephesians. We're going to come back to this in a few minutes, but let's now go back to Exodus 26. Back to **Exodus 26**. We're going to pick up a few things here in Exodus, **verse 2**—says, **The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.** We are all measured by the same measuring stick, brethren. I think of the posts, the series that we had of the posts entitled, "Measuring the Temple." We are all measured by God's laws. We are all measured by God's spirit dwelling in us. We are all measured with the same measuring stick. We all have "the same measurements."

Verse 3—**Five curtains shall be coupled to one another, and another five curtains shall be coupled to one another.** The binding, the weaving of these curtains together, brethren, that is what God is doing.

Verse 4—**And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain on the second set. Fifty loops you shall make in one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another. And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.** So what part of you, brethren, I ask? We should all ask ourselves, "What part am I? Am I a thread? Am I a clasp? Am I a loop?" We all fit together to be one, in unity. We're not all the same part, but God is working together with each one of us to become one Tabernacle.

Verse 11—it says, **And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.** *All* seeking to be in unity and oneness, brethren, oneness of spirit, oneness of mind, oneness in all that we do. So let's strive here at the Feast of Tabernacles to be of one mind, of one spirit.

Let's go back to Ephesians 2, but as we do let's think of the quality of the materials that are being used here—the gold, the silver, the bronze, the precious stones—all being refined to the highest quality. Let's consider one another as parts of that Tabernacle, all still being fashioned and refined to fit perfectly within that Tabernacle, to fit exactly where God desires for us to.

Ephesians 2:19—says, Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone, in whom all the building fitly framed together grows unto an holy temple in the LORD, in whom you also are builded together for a habitation of God through the spirit. So let's remember that this year at the Feast, that we are all still being fashioned to fit perfectly where we need to be. We're not completed yet, so let's be patient with one another.

Now, we understand the process. And let's turn now to Exodus 35. So many details that have been given, like I said, all the way from Exodus chapter 25 all the way through 40. **Exodus 35:4-5—says, And Moses spoke unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take you from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass. Now, this is our part, brethren. We are to offer an offering, the ridding of ourselves, of our self from ourselves so we can be of the highest quality that God is looking for to use in the construction of His Tabernacle.**

Let's drop down to **verse 10—says, And every wise hearted among you shall come, and make all that the LORD has commanded.** They were all involved, brethren, in the construction process, just as we are involved in the making of what God desires for His Church - unity, oneness, harmony, beauty, a place of rest, a dwelling place for God the Father.

Let's drop down to **verse 21— it says, And they came, every one whose heart stirred him up... Are we stirred up, brethren? Are we stirred to do God's work? We know there is a large and a great work just ahead of us. Are we stirred up to do that work? It says, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.**

Dropping down to **verse 29— it says, The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. And Moses said unto the children of Israel, See (look), the LORD has called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And He has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, in all manner of workmanship. Brethren, I think of God calling Mr. Weinland to do the work here at the end of the age, to be part of that workmanship, that constructing, doing the work that God has given him to do.**

Going on in **verse 32, and it says... to devise curious works, to work in gold, and in silver, and in brass, and we are those constructing materials, that construction material of gold and silver and brass that is all being constructed into the very Tabernacle of God.**

Verse 33—And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And He has put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. And I think of the elders meetings and all that Mr. and Mrs. Weinland

have shared with us, all the things that we learn through *their* experiences, through what God has trained *them* to share with us over their lifetimes in the ministry. These are the same kinds of things, brethren.

Verse 35—it says, **Them has He filled with wisdom of heart...** I think of them, the wisdom that is there, **to work all manner of work**—the help and the support they give us—**of the engraver, and of the cunning workman, and of the embroiderer, in blue, and purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.** And in this... and we know that's a fine craft, a fine work. And I think of the ministry as well, brethren, those whom God has given responsibility to teach us, to lead us Sabbath by Sabbath, Holy Day by Holy Day. God has put in them an extra measure of His spirit to be "the skilled craftsman," "the skilled workers," if you will.

Now I ask, brethren, will we allow ourselves to be that malleable piece of clay, that malleable piece of gold, or silver, or scarlet thread, or blue thread, or whatever it is? Do we yield to the work, the fashioning that God is doing in us through that ministry, through that administration, through what God has established as that, the work to be done here at the end of the age? For this is how it is done, brethren. This is the process of constructing the permanent dwelling place for God that He has given at this time.

Let's move on now to an even more permanent structure that God gave instructions to have built, and that is Solomon's temple. Let's turn to **1 Chronicles 28:2**— It says, **Then David, (King David) rose to his feet and said, Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.** Think of the attitude of David's heart, his desire... his desire to build a resting place for the Ark of the Covenant.

But God said to me, (going on in verse 3), God said to me, You shall not build a house for My name, because you have been a man of war and have shed blood. Now, we, too, brethren, have been people of war. Having ill will towards others, we have shed much blood through our sin, through our own selfish carnal nature and our pride. And we cannot build a house for God's name. It is impossible! God has to do it. But we can be involved in that process, just as David got to be involved in the process. Even though he wasn't allowed to build it, he was involved.

Going on in **verse 4**—says, **However the LORD God of Israel chose me above all the house of my father to be king over Israel forever;** and, brethren, He has chosen each and every one of us to be a part of His great plan of salvation. How blessed are we to be chosen for this purpose! How blessed are we to be able to be here at *this* Feast of Tabernacles! How blessed are we to be a part of the building that God is doing at this time! How blessed are we to be a part of the great focus that He has, and the great work that is just yet ahead of us! How blessed are we, brethren? Yes, we are extremely blessed!

Now, I realize that with King David it was all physical in the building of the physical temple. Let's drop down now to **verse 6**. It says, **Now He** (meaning God) **said to me** (David), **It is your son Solomon who shall build My house**.

Dropping down to **verse 19**—**In all this, said David, The Lord made me understand in writing, by His hand upon me**, all of these instructions were given to him by the power of God's holy spirit. It says, **all the works of these plans**. God gave him all of that, brethren. It came from God, what he was to build and how he was to build it.

Verse 20, going on... it says, **And David said to his son Solomon**, and we can insert our names here as well, brethren. What is your name? It says, **Be strong and of a good courage, and do it; do not fear nor be dismayed, for the LORD God—my God—will be with you**. Same thing can be said to us, brethren. **He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD**. And here are the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman will be with you for all manner of workmanship, for every kind of service; also the leaders and all the people will be completely at your command.

So I ask: Are we, brethren? Are we completely at His command? At Jesus Christ's command? Are we listening to the instructions? Are we yielding to those instructions and the correction? Are we allowing ourselves to be molded and shaped?

You know, God does the work, brethren, but He uses human instruments...but it is *His work*. God is working and molding and fashioning human beings, but it is *His Church*. It is *His House*.

Let's turn now to **1 Kings 5**, breaking in here, **verse 3**. This is King Solomon speaking now. This is after the death of King David. He says, **And You know how my father David could not build a house for the name of the LORD his God because of the wars which were fought against him on every side, until the LORD put his foes under the soles of his feet**. And how is it any different for us, brethren? We are pressed on every side and bombarded by a spirit world that hates us. We are not able to do anything productive of ourselves unless God "puts our enemies under the soles of our feet." And He has given us the Passover sacrifice, the Passover process for that very purpose, so that we can be forgiven of our sins, brethren. He is putting our "foes under the soles of our feet" so we can move forward and we can move beyond it. We can advance and go on in this building and this constructing process because we are forgiven.

Going on in **verse 4**—It says, **But now the LORD my God has given me rest on every side**, again, this is Solomon speaking, **and there is neither adversary nor evil occurrence**. And how close are we to that time now, brethren? It is the time that we are here at the Feast of Tabernacles to picture. It is the time of the Millennium when Satan himself will be put away. There will be no adversary. There will be no evil occurrence. It'll be a time when there is peace and safety, a time when it'll be much easier to build the House of God. Now, we're not yet at that time, brethren, but we are very close!

Let's drop down now to verse 17. It says, **And the king commanded them to quarry large stones, costly stones, and hewn stones, to lay the foundation of the temple.** Now, let's notice the quality of *these* building materials, far more permanent than those of the tabernacle in the wilderness, certainly far more permanent and higher quality than branches of palm trees and fig trees, and willows of the brook in the dwelling, or the building of the booths for the Feast of Tabernacles.

We see that this is the dwelling place of God becoming more permanent. We'll notice that each stage, each time God gave instruction to build another type of building for His dwelling place, it was of higher quality and more permanent. And we'll see that as we continue to go all the way through this—higher quality and *more permanent*. It's still temporary at this point, *still physical*, but symbolic of being more permanent.

Let's go to 1 Kings 6, just over a page. **1 Kings 6:1**, and it says, **And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the LORD.**

Verse 7—It says, **And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel or any iron tool was heard in the temple while it was being built.** Now, brethren, I work in construction, and I can't imagine working on a construction site where there are no hammers or chisels or iron tools being used on the construction site itself. The precision of measuring, the precision and the preciseness of every stone being hewn out and cut out at the quarry must have been so exact and so detailed for it to fit perfectly when it is brought to the temple location and placed where it was to belong.

Now, let's consider here, brethren, the hammer, the chisel, and the iron tools. They represent force. And God has shown us He will *not force us* to be a part of His Temple. We have learned the difference—particularly in the ministry—the difference between sheriffing and shepherding. It is something that God has shown us. And if you are waiting for God to "beat you into shape," it won't happen. It doesn't work that way, brethren.

Let's hold our place here in 1 Kings 6 and let's turn to Exodus 20. Because it doesn't work like that. God is *not* going to *force us* to live His way of life. God is *not* going to *force us* to be happy. God is *not* going to *force us* to live a way that produces peace and happiness and joy and all of the good things that we want in life. He won't force us. He *will* allow us to choose it for ourselves.

Exodus 20:24-25—says, **An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings...** Now, brethren, we know, we hear this all the time, we must be *willing to sacrifice the self, to yield to God!* It is a sacrifice! And honestly, brethren, if it doesn't hurt just a little bit, what sacrifice is it? If we're giving up something and it doesn't really affect us, it doesn't really change us, is it really a sacrifice? We have to *give* of ourselves, to let every piece that is *not of God* be cut away, be taken away, *sacrificed*.

Going on, it says ...and of your sheep and of your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. Basically, He's saying "you have forced it to conform." What good is it? We must be willing to *yield*, brethren. All of this is symbolic of our choice to submit to God's work in our lives. He does not force us to conform. He wants us to *freely offer* an offering. He wants us to *freely offer* ourselves as a place of His dwelling.

Still holding your place in 1 Kings 6, let's go back to Exodus 25. Let's move over to **Exodus 25**. Now, we read this earlier. We're going to pick up a point here. It says, **Then the Lord spoke to Moses, (this is Exodus 25:1). Then the LORD spoke to Moses saying: Speak to the children of Israel, that they bring Me an offering.**

Dropping down to **verse 8**, it says, **And let them make Me a sanctuary, that I may dwell among them.** Are we bringing our offering to God this year at the Feast, brethren? Are we yielding? Are we sacrificing ourselves so that we can make a sanctuary? That God may dwell among us?

It's interesting, brethren. I looked up this word "sanctuary," and one of the dictionary definitions that I found said this. It said, "'Sanctuary' is a word derived from the Latin 'sanctuarium,' which is like most words ending in -arium, a container for keeping something in. In this case, holy things or perhaps holy people, sancta or sancti. The meaning has been extended, as so often happens, to places of holiness, or indeed of safety. A religious sanctuary can be a sacred place (such as a church, a temple, a synagogue or a mosque), or a consecrated area of a church or temple around its tabernacle or altar."

Those "in the Temple," brethren? Not just those out in the court? And we learn a little bit about this, you know, here, fairly recently in the posts series, *Measuring the Temple*. Let's take a look real quick. I'm just going to read a couple excerpts from "Measuring the Temple - Pt. 4." And this is under the heading, "Being Measured." It says, "These verses," (this is Mr. Weinland speaking here). It says, "These verses in Revelation are indeed about a final refining and preparation for participation in the great work that is to occur before Christ's coming. At this point, it is important to quote a paragraph from the last post. 'The structure of the Church (the temple) that will continue on is being readied - prepared - to fulfill a calling of participating in that final great work. In order to accomplish that work in a more powerful and profound manner, at the end of the age of man's self-rule, the Church must be more fully yielded to God in unity and in purpose.'" All speaking the same thing, brethren, all measured by the same measuring stick.

Going on here... "'This is so God can more fully 'dwell in' His Church..." As a temporary dwelling at this point? Anyway, moving on, "'...His Church to accomplish that great work.'" So this is so God can more fully dwell in His Church to accomplish that great work.

"All should be able to see the importance and need to fully remove from the environs of the Body of Christ that which is not part of that Body in spirit and truth." And brethren, that's true inside every one of us. If it is *not* a part of the Body of Christ, let's remove it! If it's not something that God wants in us,

let's be willing to yield, let's be willing to *sacrifice it* and to give it over to God so that we can be *more* a part of the Body, dwelling "in," worshipping "*in*" spirit and in truth!

Going on here in the post. It says, "As Paul wrote to the Corinthians, 'A little leaven leavens the whole lump.' So God is blessing His Church by removing such individuals who are not repenting of leaven and yet remain in the court - in the environs of the Church. God is also chastening those in the temple who have let down spiritually and have become lukewarm and who are in danger of being cast beyond the court. God is leaving little confusion as to what is truly His by removing much leaven and thereby making the Body much stronger."

"But what does 'being measured' fully entail? This is all about 'taking the measurements of something,' or in this case, 'someone.' This is about individuals who are in the temple. However, it needs to be understood that God and Christ do the 'measuring,' then they reveal to the Church what it must know in order to properly address what is necessary to help refine, correct, alter (or to change or transform), to strengthen, and finish what is being built (constructed)."

It says, "The example of a building process that is involved in construction is a helpful aid to assist in better grasping the ongoing building of a spiritual temple." And that's what we're talking about here today, brethren.

Going on, it says, "For the temple, great precision must be used in preparing every piece that is worked with and measured closely during the construction process so that it will fit perfectly into place for what its purpose and design are to accomplish. Such an example like this is good and we relate well to it, but in today's world of technology, another good example of 'this process' could be described in the functioning and performance of a machine. This is especially true in the example that can be used in this modern age of agriculture of a tractor or harvesting combine. This too can aid someone to get a clearer idea of this process we are addressing."

Dropping down, I'm just going to skip this one paragraph. Going on in the next paragraph..."This is what the purpose of measuring the temple is all about. God is preparing us for a specific task (work) that is ahead of us - that He will accomplish through us. We must be measured and fitted for that work so that we function more fully in unity and harmony together to accomplish God's great purpose. The ability to be measured and fitted for those working parts is largely dependent upon each person's desire to be of such service to God, along with the willingness to yield to God's molding, design, and purpose."

"This is why those who are not yielding to God 'in' the temple, but remain outside 'in the court,' cannot be part of this construction and the work that is ahead. Such cannot work together in harmony and unity, and they do not follow the direction that comes from God and Christ through the Church."

Now, that concludes the excerpts from that.

Isn't that the difference, though, brethren? The ones who are doing it willingly? Of a willing heart? Who are giving a *willing* offering? Who are actively engaged in the process, not being forced? Yes, brethren, that is the difference.

Let's go on now in verse 11. Back to **Kings 6:11**, says—Then the word of the LORD came to Solomon... again, brethren, insert your name here, saying, (verse 12) **Concerning this temple which you are building, if you will walk in My statutes, execute My judgments, keep all My commandments, and walk in them; then I will perform My word with you, which I spoke to your father, David: And I will dwell among the children of Israel, and will not forsake My people Israel. So did Solomon build the house, and finished it.**

The same is true for us, brethren. For this is the same God. This is the God of King David saying the very same thing to his son, Solomon, and He says the same thing to us, brethren. If we will but follow God. If we will but honor what God gives us. If we will but yield to the process as we have heard so many times, *God will do it.*

Now, you can read the rest of the chapter and see much more of the detail and the quality of the materials being used in its construction, and consider what God is building in us.

Let's drop down, pick up one last verse here in **verse 37 of 1 Kings 6**, just to pick up one small point here. It says, **And in the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was seven years in building it. And we know that this is symbolic of completeness, the complete process of building God's temple.**

And that brings us to the next phase, which is His Church. Let's turn to **Acts 7:44**—says, **Our fathers had the tabernacle of witness in the wilderness, and we've just read a little bit about that, as He appointed, instructing Moses to make it according to the pattern that he had seen, which our fathers, having received it in turn, also brought with Joshua into the land possessed by the gentiles, whom God drove out before the face of our fathers until the days of David, who found favor before God and asked to build a dwelling for the God of Jacob. But Solomon built Him a house. We know that that was all physical. It says, However, the Most High does not dwell in temples made with hands, we've heard this many times in Isaiah 66... says, as the prophet says, and we know we pick that up in Isaiah. It says, Heaven is My throne, And earth is My footstool. What house will you build for Me? says the LORD. Or what is the place of My rest? Has not My hand made all of these things? And we know that this is a reference to Jesus Christ, Himself, building the Temple, building the Church.**

Let's go now to 2 Samuel 7. We'll read a little bit about that process, King David's desire to build a house for the God of Jacob. **2 Samuel 7:1**—Says, **Now, it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies round about that the king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains. Then Nathan said to the king, Go, do all that is in your heart, for the LORD is with you. But it happened that night that the word of the LORD came to Nathan, saying, Go and tell My servant David, Thus says the Lord: "Would you build a house for Me to dwell in? For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to**

shepherd My people Israel, saying, Why have you not built Me a house of cedar?" Now therefore, thus shall you say to My servant David, Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth. Moreover, I will appoint a place... "I," listen to this, brethren, "Moreover, I," this is God speaking, "I will appoint a place," for My people Israel, and I will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies.

Also the Lord tells you that He will make you a house. When your days are fulfilled, you will rest with your fathers. I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. And we know that this is a reference to Jesus Christ. We know that this is a reference to Him building His House.

Going on in verse 14 it says, If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever.

Verse 17—According to all these words and according to all this vision, so Nathan spoke to David. Then King David, went in and sat before the LORD, and I want us to pay attention here, brethren, of David's attitude, of David's spirit in this. He says, going on here... Then King David went in and sat before the LORD: he says, Who am I, O LORD God? And what is my house, that You have brought me this far? And yet this has been a small thing in Your sight, O LORD God, and is it a small thing in His sight to do the work He's doing in us, brethren? Going on here... that You have also spoken of Your servant's house for a great while to come. Is this the manner of man, O LORD God? Now what more can David say to You? For You, LORD God, know Your servant. For Your word's sake, and according to Your heart, You have done all these great things, to make Your servant know them. And He has made us know these things too, brethren.

Therefore, You are great, O God. For there is none like You, nor is there any God besides You, according to all that we have heard with our ears. And who is like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—the Church of God, brethren? Yes, a name, the Church of God. ...and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, out of sin, out of the nations, and their gods? For You have made Your people Israel Your very own people forever; and You, LORD, have become their God. Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish it forever and do as You have said. So let Your name be magnified...notice the humility here, brethren. So let Your name be magnified forever, saying, The LORD of hosts is the God over Israel. And let the house of Your

servant David be established before You. And isn't that what we desire brethren, for each and every one of us? That our house be established forever? A dwelling place for our God?

Therefore, Your servant has found it in his heart to pray this prayer to You. And now, O LORD God, You are God, and Your words are true, and You have promised this goodness to Your servant. Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O LORD God, have spoken it, and with Your blessing let the house of Your servant be blessed forever. Now, we know that David wasn't allowed to build that temple. And we, like David, are not able to build a temple. God has to do it. But God reveals that *He* will build His dwelling place, we simply must yield to the process.

Let's go to John 1:1—it says, In the beginning was the Word, the revelatory thought, and the Word was with God, and the Word was God.

Verse 2 it says, The same was in the beginning with God, and all things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shone in the darkness and the darkness comprehended it not.

Turn with me, if you will, brethren, to John 14:1—says, And let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions, and we know that this word is "a place," "places of abode," "places of dwelling." He says, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may also be. And Jesus answered and said to him, If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. That's in verse 23. We are very familiar with those scriptures.

Let's just drop back to John 1. We'll pick up just one scripture here. John 1:14—says, And the Word, the very mind of God, the very revelatory thought of God, was made flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. It is interesting, brethren, that this word for "and dwelt" means, "to set a tabernacle." "To set a tabernacle." Yes, God the Father "set a tabernacle," a dwelling place among us in Jesus Christ Himself.

Let's go now to 1 Corinthians 3:9-17—says, For we are God's fellow workers, yes, brethren, we get to be involved in this great work. It says, you are God's field, you are God's building. We are what He is building, brethren.

Verse 10—According to the grace of God which He has given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones—quality materials, brethren—wood, hay, or straw—inferior building materials—each one's work will become clear; for the Day will declare it. And we have been in that day, brethren. We have been in that day where we are being measured, the "measuring of the temple." We are still in that day of the "measuring of the temple."

Going on here it says, **because it will be revealed by fire, through the tests of trials, and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. Everlasting life? Yes.**

Going on, **verse 15—If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.** Trials, hardships, *correction*, brethren, as we've been hearing throughout the course of this year.

Verse 16 it says, **Do you not know that you are the temple of God and that the spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.** So let's be careful, brethren, how we build. Let's be careful that the materials that we use. Let's be careful to select and to choose the gold, the silver, the precious stones, and make sure that we are in unity and harmony with all that God is giving. Let's be careful to allow God to do His work in us, to give us the details and the plans, the instructions of what we need to be, what needs to be built and when and where. *He* is the Master Builder. *He* is the skilled craftsman. And it is God's word, the very revelatory thoughts of God that are these quality materials. These are the gold, the silver, the precious stones that we read about in the Old Testament. This is what God is using to fashion His *permanent* dwelling place, the ultimate dwelling place of God, which is His Family, Elohim.

Now, as we wrap up this message, let's take stock of our calling here at the Feast this year, brethren. Now, we realize we do this every year during the time of the Passover, and we should be doing it throughout the year. But let's take a little time here at the Feast and examine the quality of the construction of God's Tabernacle, or His place of dwelling and our part in building His permanent dwelling place.

Let's ask ourselves: Am I offering myself willingly from the heart? Am I quality material to be used in the construction of God's Tabernacle? For we know that God will do all that He has said He will do. He will build His Temple. The only question is, whether or not we will be part of it.

Let's turn, for one final scripture here, to **Revelation 21:10-27**. John, speaking here says, **And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And it had a great wall, and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.**

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof. And the city lies foursquare, and the length is as large as the breadth: and he measured the city with a reed, the very word of God, the very laws of God. Brethren, we're all measured with the same measuring stick. ...and the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the

building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. Think of the quality of the materials that are being explained here, brethren.

It says, And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, a sardonyx; the sixth, sardius; the seventh, chrysolite; and the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein: for the LORD God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb's book of life.

We can be certain, brethren, as we have seen throughout the scriptures, God has given instruction for all His dwelling places to be of high quality and increasingly more permanent. And we know Elohim will be of the highest quality and the most permanent. It will be for age-lasting life and it will be a quality construction.□